

CONFIDENTIAL.]

[No. 40 OF 1893.

SELECTIONS
FROM THE
VERNACULAR NEWSPAPERS
PUBLISHED IN THE
NORTH-WESTERN PROVINCES AND OUDH,
CENTRAL PROVINCES AND RÁJPUTÁNA,
Received up to 4th October 1893.

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LIST OF NEWSPAPERS EXAMINED.

No.	Name.	Locality.	Name of publisher.	Date of paper.	Date of receipt.	Circulation.
URDU.						
<i>Monthly.</i>						
1	Krya Pattra ...	... Bareilly ...	Sítá Rám ...	For Sept. ...	2nd Oct. ...	400 copies.
2	Káyasth Patriká ...	Lucknow ...	Devi Prásád ...	" " ...	" "	229 "
3	Khiyálát-i-Hamidi ...	Sambhal (Moradabad).	Fabiún-ul-dín ...	" " ...	" "	270 "
4	Rahnumá-i-Chungi ...	Agra ...	Hámíd Husain, B.A.,	„ July & Aug. ...	4th „ ...	70 "
<i>Bi-monthly.</i>						
5	Adib ...	Lucknow ...	Roshnán Lál ...	15th Sept. ...	29th Sept. ...	...
6	Hálat-i-Hind ...	Alhábad ...	Babu Khán ...	30th " ...	2nd Oct. ...	1,000 copies.
7	Kanauj Punch ...	Kanauj ...	Bhaggú Khán ...	1st Oct. ...	" "	200 "
8	Nazm Akhbár ...	Lucknow ...	Dwárká Prasid ...	20th Sept. ...	29th Sept. ...	200 "
<i>Tri-monthly.</i>						
9	Akhbár-i-Imámia ...	Lucknow ...	Saiyad Abid Ali ...	7th & 16th Sept. ...	1st & 2nd Oct. ...	375 copies.
10	Hámíd-ul-Akhbár ...	Moradabad ...	Iláhi Bakhsh ...	30th " ...	2nd " ...	225 "
11	Mufid-i-Am ...	Agra ...	Qádir Ali Khán ...	1st Oct. ...	4th " ...	100 "

No.	Name.	Locality.	Name of publisher.	Date of paper.	Date of receipt.	Circulation.
URDU—(continued).						
<i>Weekly.</i>						
12	Aftab-i-Islam ...	... Agra	Ghaffir Bakhab ...	27th Sept. ...	1st Oct. ...	230 copies.
13	Agra Akhbár ...	... Do.	Tajammul Husain ...	28th "	30th	185 "
14	Agra Punch ...	... Do.	Ahid-ul-din Beg ...	24th "	29th	65 "
15	Akhbár-i-Klam ...	... Meerut	Muqarrab Hussain Khán.	26th "	"	"
16	Akhbár-i-Islam ...	... Agra	Abdul Majid Khán...	30th	30th	526 "
17	Alwaght ...	... Gorakhpur	Muhammad Sá'íd ...	27th	1st Oct. ...	660 "
18	Anis-i-Hind ...	... Meerut	Kishun Sarúp ...	30th	2nd Oct. ...	625 "
19	Anjuman-i-Hind ...	... Lucknow	Bishun Lál ...	"	1st	128 "
20	Kháid ...	... Ditto	Sajjád Hussain ...	29th	"	200 "
21	Colonel ...	... Moradabad	Banwári Lál ...	24th Sept. & 1st Oct.	28th Sept. & 3rd Oct.	400 "
22	Dabdab-i-Qaisari ...	... Bareilly	Thákur Prasád ...	23rd & 30th Sept. ...	1st & 2nd Oct. ...	250 "
23	Dabdab-i-Sikandari ...	... Rámpur	Muhammad Hussain ...	2nd Oct. ...	4th	446 "
24	Pitnah ...	... Gorakhpur	Nizám Ahmad ...	1st	"	500 "
25	Gorakhpur ...	... Ditto	Ahmad Abdul Karím Khán.	25th Sept. ...	29th Sept. ...	586 "
26	Hindustáni ...	... Lucknow	Gangá Prasád Varmá ...	27th	"	300 "
27	Jám-i-Jamshed ...	... Moradabad	Jamshed Ali ...	17th & 24th	29th & 30th	250 "
28	Kárnámah ...	... Lucknow	Muhammad Yáqúb ...	25th	29th	275 "
29	Matla-i-Núr ...	... Cawnpore	Gauri Shankar ...	30th	1st Oct. ...	45 "
30	Mihr-i-Nímróz ...	... Bijnor	Karfím-ullah ...	28th	2nd	435 "
31	Naiyur-i-Ázam ...	... Moradabad	Amjad Ali ...	25th	1st	300 "
32	Najm-ul-Akhbár ...	... Etáwah	Rúh-ullah Khán ...	28th & 30th	"	223 "
33	Nasim-i-Agra ...	... Agra	Jamna Dás Biswas ...	30th	2nd Oct. ...	450 "
34	Nasim-i-Hind ...	... Fatehpur	Alah Baksh ...	15th	1st	117 "
35	Násir-i-Hind ...	... Agra	Muhammad Ali ...	1st Oct. ...	3rd	40 "
36	Nizám-ul-Mulk ...	... Moradabad	Fahim-ul-din ...	30th Sept. ...	2nd	250 "
37	Núr-ul-Anwár ...	... Cawnpore	Abdul Hamíd ...	23rd & 30th	28th Sept. & 1st Oct.	163 "
38	Oudh Punch ...	... Lucknow	Sajjád Hussain ...	31st Aug. ...	2nd Oct. ...	350 "
39	Police News ...	... Meerut	Habib Ahmad ...	24th Sept. ...	28th	500 "
40	Rafí-ul-Akhbár ...	... Benares	Ghulám Husain ...	2nd Oct. ...	Sept. ...	400 "
41	Rahbar ...	... Moradabad	Partáp Kishun ...	24th & 30th Sept. ...	28th Sept. & 2nd Oct.	375 "
42	Riáz-ul-Akhbár ...	... Gorakhpur	Nizám Ahmad ...	1st Oct. ...	4th Oct. ...	350 "
43	Rohilkhand Punch	... Moradabad	Jamshed Ali ...	17th & 24th Sept. ...	29th & 30th Sept. ...	250 "
44	Sítára-i-Hind ...	... Ditto	Banwári Lál ...	28th	30th	150 "
45	Tohfa-i-Hind ...	... Bijnor	Jairáj Singh ...	27th	"	410 "
46	Tohfa-i-Qádiri ...	... Ballia	Abdul Qádir ...	24th	29th	128 "
47	Tútí-i-Hind ...	... Meerut	Sajjád Hussain ...	30th	2nd Oct. ...	510 "
48	Urdu Akhbár ...	... Moradabad	Abdul Aziz ...	2nd & 24th Sept. & 1st Oct.	28th Sept. & 4th Oct.	125 "
49	Zamánah ...	... Cawnpore	Muhammad Safdar Hasan.	2nd Oct. ...	3rd Oct. ...	"
<i>Daily.</i>						
50	Oudh Akhbár ...	... Lucknow	Sheo Prasád ...	28th Sept. to 4th Oct.	28th Sept. to 4th Oct.	503 copies (including 92 copies taken by Government).
URDU-ENGLISH.						
<i>Bi-weekly.</i>						
51	Aligarh Institute Gazette ...	... Aligarh	Mumtáz-ul-din ...	26th & 29th Sept. & 3rd Oct.	28th Sept. & 1st & 4th Oct.	441 copies (including 231 copies taken by Government).
<i>HINDI.</i>						
<i>Monthly.</i>						
52	Bhárat Sudashá Pravartak ...	Farukhabad ...	Náráyan Dás ...	For Sept. ...	4th Oct. ...	350 copies.
53	Hindi Pradip ...	Allahabad ...	Bálkrishn Bhatt ...	For April, May & June	30th Sept. ...	300 "
<i>Bi-monthly.</i>						
54	Vigya Brindaban ...	Briindaban (Muttra.)	Nannhe Lál ...	13th Aug. ...	4th Oct. ...	250 copies.
<i>Weekly.</i>						
55	Almora Akhbár ...	... Almora	Sadá Nand ...	25th Sept. ...	28th Sept. ...	104 copies.
56	Bhárat Jíwan ...	Benares	Rám Krishn Varmá ...	"	"	1,500 "
57	Gosewak ...	Ditto	Jagat Naráyan ...	28th "	1st Oct. ...	250 "
58	Nágrí Nírad ...	Mirzapur	Kashi Prasád ...	21st "	28th Sept. ...	400 "
59	Sajjan Kírti Sudhákar	Udaipur	Ashyáchálak Dán ...	25th "	29th "	65 "
<i>Daily.</i>						
60	Hindustán ...	Kálákan kar (Partábgarh).	Devi Dayál Shukla ...	27th Sept. to 3rd Oct.	28th Sept. to 4th Oct.	500 copies.
<i>HINDI-URDU.</i>						
<i>Monthly.</i>						
61	Árya Darpan ...	Sháhjahánpur...	Bakhtáwar Singh ...	For Sept. ...	2nd Oct. ...	450 copies.
62	Mazhar-ul-Zirát ...	Meerut	Muqarrab Hussain Khán.	"	28th Sept. ...	60 "
<i>Weekly.</i>						
63	Káshi Patríka ...	Benares	Lakshmi Shankar Misra, M.A.	29th Sept. ...	2nd Oct. ...	450 copies (including 343 copies taken by Government).

No.	Name.	Locality.	Name of publisher.	Date of paper.	Date of receipt.	Circulation.
	HINDI-URDU—(concluded).			1893.	1893.	
	Bi-weekly.					
64	Jaipur Gazette ...	... Jaipur	... Mahávir Prassád ...	16th, 23rd & 27th Sept.	29th Sept. & 3rd Oct.	100 copies.
	MARATHI.					
	Weekly.					
65	Subodh Sindhu ...	... Khandwa	Lakshman Anant Prayági.	27th Sept. ...	3rd Oct. ...	350 copies.
	MARATHI-ENGLISH.					
	Weekly.					
66	Nyáya Sudhá ...	... Nágpur	Sadá Shiva Rám Chandra Patwardhan.	25th Sept. ...	30th Sept. ...	375 copies.
	GORKHA.					
	Weekly.					
67	Bhárat Jíwan ...	... Benares	Rám Krishna Varma	29th Sept. ...	2nd Oct. ...	500 copies.

I.—POLITICAL AND FOREIGN.

POLICE NEWS.
September 24th,
1893.

1. The *Police News* (Meerut), of the 24th September, states that the Mahárája of Patiala, who went to Meerut for attending a horse-race there, was in the afternoon of the 21st idem proceeding in a phaeton to the race-course. Perhaps he was in a hurry to reach the grand stand, and his coachman, driving fast, went past the Cantonment Magistrate's Court. The latter saw this, and immediately issuing a summons against the coachman under section 52, Cantonment Act (?), had it served through the police on the very race-ground, and the coachman had to give Rs. 10 as security (for his attendance in court). It is stated that the Mahárája himself visited the Cantonment Magistrate at his house at night, and requested him either to excuse the coachman who had driven fast by his own orders, or to dispose of the matter at once, for he was going to leave the place next morning. The Magistrate accordingly passed then and there an order fining the coachman Rs. 5, and the Mahárája paid it down and went away. Now, on the one hand, the Magistrate had no power to dispose of the case, in which a summons had formally been issued, out of court. On the other hand, if he did so to oblige the Mahárája, he should have thought of His Highness before he issued the summons in such a petty case. Moreover, as the Mahárája had been received with a salute of guns and a guard of honor on his arrival at Meerut, he was an honoured guest of the British Government and ought to have been treated as such. Hindu noblemen take the punishment of their servants in matters like the one in question in the light of their own indignity. The Mahárája is a chief who at an outlay of lakhs of rupees has trained and equipped a contingent of his troops for aiding the British Government (in time of necessity). He also spares no pains to give entertainments to his European guests in right royal fashion. So it was not politic to wound the susceptibilities of His Highness in such a petty matter. The Government had better warn its subordinates to treat the native chiefs with due civility and honour. (The *Anis-i-Hind*, Meerut, of the 30th September also briefly notices the affair.)

TÍTÍ-I-HIND.
September 30th,
1893.

Affairs in Bhopal.

2. The Bhopal correspondent of the *Títí-i-Hind* (Meerut), of the 30th September, states that jewellery and other things worth some thousands of rupees had been stolen from Nawáb Yar Muhammad Khan's house at Bhopal by one of his servants, who was arrested and punished. But the property was divided by Babu Aizid Bakhsh and some other officials among themselves, and the records were destroyed. The Babu says that he made over the file to the Naib Mál (Assistant Revenue Officer) who might have thrown it into the Gumti on his visit to Lucknow. The property still exists at the houses of the officials concerned. Lately a well-to-do trader of Raisen applied to the police inspector for a police escort to attend his son's marriage procession. The inspector agreed to furnish an escort, but asked the trader to give a certain sum of money and one maund of sweetmeats, apparently as remuneration for the services of the escort. The trader went home and brought some money and half a maund of sweetmeats; but the inspector got annoyed at his demand not being fully complied with and turned out the trader. When the procession was proceeding, the police interfered with and even fired on it, robbing some men of about three thousand rupees worth of jewellery. When the men instituted a prosecution, Munshi Badr-ul Hasan, the police superintendent, who also exercises the powers of a Magistrate, charged them with having themselves been the robbers and threatened to punish them. Under these circumstances they were obliged to withdraw the prosecution. The Resident, being on very friendly terms with the prime minister, does not bring such illegal and arbitrary proceedings of the officials to the notice of the Government of India. Lately a riot occurred in the jail. Umar Khán, who was appointed jailor some weeks ago, ill-treats convicts and under-trial prisoners, with the object of extorting money. One day a sepoy of the jail guard, who incurred his displeasure, was ordered to walk about with a stone weighing 25 seers placed on his head. He resented this treatment, but an affray was avoided. Another day the jailor entered the room where life-prisoners were weaving carpets, and commenced beating them with shoes. They retaliated and gave him a sound thrashing.

3. The *Nujm-ul-Akhbár* (Etáwah), of the 30th September, says that riots have occurred in every province where the National Congress has been held, and advises Government to forbid the assembling of the next Congress at Lahore, on the ground that the Panjáb being inhabited by war-like races, should any disturbances break out there, they would be of a far more serious nature.

Suggestion regarding the prohibition of the approaching National Congress.

NAJM-UL-AKHBAR.
September 30th,
1893.

Two Hindu tahsildárs of district Bahraich recommended for dismissal for giving subscriptions to the Gorakshini Sabha.

II.—ADMINISTRATION.

4. The *Hindustáni* (Lucknow), of the 27th September, states that there is a goshala or byre at Bahraich where old and sterile cows are maintained. It is (mainly) supported by *chungi* or handful-of-grain contributions raised from the local bazar. If anybody makes a gift of a milch cow, its proceeds are also applied to the support of the byre. The members of the managing committee of the byre are not all Hindus; there are also some Musalmán gentlemen on it. There are two branches of the committee, one at Bahraich and the other at Nanpara. Rája Jang Bahádur Khán, C.I.E., of Nanpara—who is a friends-with-all Muhammadan ráís, and the Hindus and Musalmáns in whose estate live, as the Hindustáni saying runs, mixed as "milk and sugar" and do not like to fly at each other's throat, as the Anglo-Indian newspapers desire them to do—has, it is said, believing the byre in question to be a useful institution, given some pecuniary aid to it. Thákur Hanuman Singh, Tahsildár of Bahraich, and Munshi Kundan Lál, B.A., Tahsildár of Nanpara, also gave subscriptions to the byre. The institution thus supported has been working well for a year. During all this time the Hindus and Musalmáns of the place have been living in perfect peace and amity, and no quarrel or strife took place between them at the late Bakr Id. But no sooner did the ruler of the North-Western Provinces and Oudh unfortunately express his displeasure towards the Hindus of the eastern districts (owing to the late religious riots) than it at once struck Mr. Gibson, the Deputy Commissioner, that the goshala at Bahraich was a dangerous thing indeed. He accordingly fined a poor Hindu mendicant, Swami Brahmanand Saraswati, Rs. 200, because he had lectured on the protection of the cow at the house of one Lála Salig Rám, a ráís and municipal member, Bahraich, in order to let the people know his views, as he has himself put it in the report he has made to the Government, for the removal of Lála Salig Rám from the Municipal Board. Mr. Gibson did not, however, it would seem, think that his views on the subject had by these proceedings become sufficiently known yet, and hence in order to emphasize and give them a greater publicity, he suspended the two Hindu tahsildárs and reported them to the Board of Revenue for dismissal because they had contributed to the goshala fund. The Deputy Commissioner, in justification of his action, says that one Ahmad Ali, late a village schoolmaster, came to him, and showing him an Urdu draft of appeal addressed to Hindus on behalf of the goshala, said that as he could write both Hindi and Urdu, he had been taken into service by the goshala managing committee, and that one Lála Hari Rám, a Marwari mahájan (banker) had got the appeal in question written out by him to be distributed among the Hindus. In this appeal, Mr. Gibson continues, in which the advantages of the protection of the cow are dilated upon, it is also stated that as God has released Hindus from the clutches of the tyrannical and cruel Musalmáns, it is now time for them to promote that useful cause and thereby carry out an injunction of their religion. Enclosed with the appeal was a list of the (subscribing) members of the goshala committee, including the names of the Tahsildárs of Bahraich and Nanpara, as well as that of the Tahsildár of the Balrámpur estate. Now, the Deputy Commissioner seeing the names of the tahsildárs, thought that the appeal in question which mentioned Musalmáns in objectionable terms must have been prepared with the knowledge of the tahsildárs, and he made a report against them accordingly. This is the account of the affair as depicted by the Deputy Commissioner. The other side of the picture is that the aforesaid Ahmad Ali, who was in quest of employment, having written out the appeal in question in Urdu, went to Lála Hari Rám, a Marwari mahájan—who can read and write the Guzrati language only—and suggested that if that were printed and circulated on behalf of the goshala he would undertake to collect a large sum in support of that institution, provided that he was allowed a fee of annas 4 per rupee on the amount he raised. As Lála

HINDUSTÁNI.
September 27th,
1893.

Hari Rám could not understand the appeal, he told Ahmad Ali to go to Lála Salig Rám and show it to him. Lála Salig Rám says that Ahmad Ali simply asked him for the list of the (subscribing) members of the goshala committee (to get more signatures thereon), which he unsuspectingly handed over to him; that the appeal was neither laid before the committee nor printed nor published, and that it bore no signature of any of the members. Now, if this is a correct account of the affair, there is nothing to show that the goshala committee had anything to do with the appeal, except the bare statement of Ahmad Ali himself. But it is very strange that Mr. Gibson should have readily believed Ahmad Ali, when the latter, while calling himself an employé of the goshala committee, went to him to report against his own master's on the strength of the unauthenticated appeal. The fact is that Mr. Gibson had already worked himself into such a frame of mind that he made all sorts of assumptions, and taking Ahmad Ali as a model well-wisher of the Government, and imagining that the term tyrannical applied to Musalmáns in the appeal was calculated to highly annoy the Musalmáns, lost no time in recommending for dismissal the tahsildárs who were supposed to have had a hand in the preparation of the appeal. The just and proper course for the Deputy Commissioner would have been to make Ahmad Ali the approver, and prosecute criminally the tahsildárs on the strength of the information supplied to him. This would have brought out the real facts, and the tahsildárs would have been punished legally if they were really guilty. The very mention of the fact that several Musalmáns were members of the goshala committee would suffice to convince every unprejudiced man that nothing offensive to Musalmáns would be done or uttered by the committee. Again, unless the object of the committee was simply to support some cows, and not to wound the feelings of the Musalmáns, Ahmad Ali would in no case have been entertained as a clerk by the committee, there being no dearth of Hindus qualified for the post. There was thus apparently nothing in the proceedings of the committee nor in the list of the (subscribing) members of the goshala which was in the least calculated to cause bad blood between the Hindus and Musalmáns. What a pity it is that where no insult or annoyance of any kind whatever existed or was intended or implied, Mr. Gibson smelt a rat. It is hoped the Board of Revenue will not take the prejudiced view of the Deputy Commissioner but will do justice to the accused tahsildárs. Sir Charles Crosthwaite had better send for all the papers of the affair and publish them, so that the public might know the real nature of the guilt of the tahsildárs. The editor would at the same time respectfully remind Sir Charles that the policy of stern severity has not succeeded in any age, nor can it ever endure long: it, on the contrary, increases discontent among the people, which is fraught with danger both to the country and Government. The editor has no personal interest in Thákur Hanuman Singh or Munshi Kundun Lál. If the papers show that these men have taken to some such practice as is calculated to disaffect the Hindus and Musalmáns against each other, they should certainly be punished, but not on mere suspicion, or on grounds of (so-called) political exigency. (The *Ridz-ul-Akhbár*, Gorakhpur, of the 1st October, referring to the subject, regrets to say that the *Hindustáni*, which is so popular and respectable a newspaper, should write in such intemperate language about the alleged highhanded proceedings, in respect to the two tahsildárs, &c., of Mr. Gibson, the Deputy Commissioner of Bahraich, who is a most just, good-tempered, courteous and unassuming officer, and about whom no complaint was ever heard from any place he had been posted to.

OUDH PUNCH.
August 31st, 1893.

The late religious riots and their causes.

5. "A plain-speaker" writing to the *Oudh Punch* (Lucknow), of the 31st August, received on the 2nd October, advertizing to the late Hindu-Musalmán riots in the North-Western Provinces, says that the Local Government, without scratching its head to ascertain the real causes of these disturbances, went straight to the *Gorakshini Sabha* and laid hold of it as the origin of the whole mischief. On the other hand, (some) English newspapers on merely receiving a telegraphic report of the riots, dubbed them at once to be the work of the *National Congress*, and the *Pioneer* has had to do considerable uphill work in supporting these newspapers. Haji Muhammad Ismail Khán went a step still further, and traced the riots to the (recent) reform of the Indian Legislative Councils, and to the movement about the simultaneous Civil Service examinations in England and India. Verily, every one is guided by his own lights! Every

one has some kind of mania or other ! A buffalo dies, and its owner might as well charge the National Congress with having eaten it up. A sweeper's hut leaks, and he might declare the Congress had made holes in his roof. A swarm of locusts eat up a field, and the cultivators might dogmatise that the Congress had swallowed up the whole crop. Children get small-pox, and their parents might raise a cry that the Congress had brought it about. Thus anything can be ascribed to anything in this flabby way. But it is not an easy task to go to the bottom of a thing and find out its real cause. Only a man of pure heart and much brains, a gift with which Nature has not endowed many, can do this. It is evident that the causes of such serious disturbances do not spring up all at once. They keep brewing long before they come to a head. The true causes that have given rise to the late Hindu-Musalmán riots are : (1) religious liberty under the British rule ; (2) backwardness of the Musalmáns in education as well as in Government service ; (3) the political exigency or rather shortsightedness as shown by certain Civilians in keeping the Hindus and Musalmáns at loggerheads ; and (4) the love of Englishmen to point out the defects and oppressions of the Muhammadan rulers in India with a view to contrast their rule with their own and thereby vividly exhibit the superiority of the latter. Now, all these potent circumstances kept slowly working on the minds of the Hindus until they came to perceive themselves not only on an equal level with the Musalmáns—their late rulers—as being common subjects of the same Government, but far in advance of them in several respects. Thus realising their present advantages, it was natural for them to contemplate satisfying their old grudges against the Musalmáns, who, they have been told, oppressed them greatly in the past; and the first thing in which they thought of exercising their newly-acquired powers on the Musalmáns was the matter of cow-sacrifice, by which the latter offended the religious feelings of the former. From this it is clear that neither the Congress nor the Gorakshini Sabha has had (directly) to do anything with the riots. The latter are the manifest products of the British mode of administration. The Moharram, Dasehra, &c., are the mere cloaks under which the Hindus and Musalmáns seek to gratify their old grudges against each other. Active and earnest men take part in all important matters of the country everywhere in the world, and it may be that some of the Congressists are members of the Gorakshini Sabha as well. But that every Congressist is a member of that sabha has as much truth in it as the appearance of the sun at night. It might be urged that the Congress is an offspring of those very causes that have given rise to the sabha in question. Steam is the motive power of all engines, but some of them do useful and others destructive work.

6. The *Najm-ul-Akhbár* (Etawah), of the 28th September, observes that though

The late religious riots and some newspapers.

NAJM-UL-AKHBAR.
September 28th,
1893.

the Hindu newspapers may make Sir Auckland Colvin or Sir Charles Crosthwaite responsible for the late religious riots, the real causes of these outbreaks are the shortsighted policy of certain newspapers and the folly of enthusiastic speakers. The *Kamdhainu* newspaper, for instance, in an article which has been copied by the *Oudh Akhbár*, from the *Hindu Patriot* appealing to the Hindus for the protection of cows, tells them that they are not women, but brave Aryans ; that they should bestir themselves and fear not ; that they should make use of their courage and wealth, and put down the *unclean ones*, who destroy the lives of myriads of useful animals ; and that they need not mind should they suffer death in the noble cause. Now, every fair-minded person, whatever his religion may be, can judge for himself that such writings are evidently calculated to incite riots. The editor would therefore urge upon the editors of all the newspapers, if they are true well-wishers of their co-religionists and country, to write in moderate tone and language and endeavour to promote good-will and concord between the two great communities. Some of the newspapers write in such intemperate language that the editor is afraid lest their folly should lead to the loss of the liberty of the Press.

7. The *Subodh Sindhu* (Khandwa), of the 27th September, republishes a notice of an inflammatory nature from the *Bharat Bharti* of Rewah, which copied it from the *Bharat Mitra*, Calcutta, of 7th September, the notice being an appeal to Musalmáns to protect their religion from the interference of Hindus. Thousands of copies of the notice

Alleged publication of a notice of an inflammatory nature among Musalmáns by a man in Calcutta.

SUBODH SINDHU.
September 27th,
1893.

are said to have been distributed by some man in Calcutta. Government ought to find out the publisher of the notice and make an example of him. Those persons who are too ready to attribute the occurrence of religious riots to the operations of the cow-protection societies should carefully read the notice and then say whether the Hindus or the Musalmáns are the aggressors.

HINDI PRADIP.
June 1893.

Religious disputes.

8. The *Hindi Pradip* (Allahabad), for June, received on 30th September, expresses deep regret at the growth of ill-feeling between the Hindus and the Musalmáns, who once lived on the most friendly terms with each other, and observes that quarrels in connection with the slaughter of cattle chiefly arise from the circumstance that the lower classes of Musalmáns desire to kill kine in larger numbers and more openly than before, in utter disregard of the feelings of their Hindu brethren. Disputes seldom occur at the cantonments, where cattle are largely slaughtered, almost every day, with due secrecy. But the Hindus with all their meekness and love for peace cannot possibly maintain their equanimity when Musalmáns, living next door to them, kill kine in a public manner to annoy them. The well-to-do and respectable Hindus and Musalmáns seldom take part in religious disputes, which are always found to originate among the poorer classes, who are animated more by love of plunder than by religious feeling in falling out with each other. Hence, whenever a religious quarrel arises at any place, the local officers should at once take steps to keep the ruffianly people well under control. The best way of putting a stop to all religious feuds is to prohibit cow-killing, as was done by the Emperor Akbar, the supply of beef even to the European soldiers being discontinued. No doubt the measure would lead to an increase in the public expenditure, but the Hindus would willingly pay it. The preservation of cattle also recommends itself on the ground that only cattle are employed for agricultural purposes in this country.

NAGRI NIRAD.
September 21st,
1893.

Comments on the Lieutenant-Governor's speeches at Ballia and Azamgarh.

9. The *Nagri Nirad* (Mirzapur), of the 21st September, in continuation of its previous comments on the Lieutenant-Governor's speeches at Ballia and Azamgarh, observes that the district officers and the Musalmáns are really responsible for the late riots, but that His Honor praised the former for their sagacity and declared the latter to be innocent. Being the absolute ruler and arbiter of the destinies of the people in these provinces, he can appoint incompetent men to offices of responsibility, bestow honours on offenders, or ruin innocent persons whom he considers guilty by mistake, if he pleases. But he cannot change the opinion of the people, which they have carefully formed, regarding an incident which they saw with their own eyes. The bestowal of high encomiums by His Honor on the subordinate officers for their unjustifiable and arbitrary proceedings is calculated to excite all sorts of suspicions in the minds of the people. They may imagine that Government is unwilling to acknowledge even the most flagrant faults of its officers; that the late disturbances occurred in accordance with its secret wishes; and that they have no reason to expect better treatment from the Lieutenant-Governor than from the local authorities, who have dealt with them with such severity. Manifestly, the growth of such ideas is not very desirable. The present hostile attitude of Government towards the Hindus is calculated to induce them to imagine that Government represses them as they are a weak, helpless and peaceful people; but that it is afraid to interfere with the Musalmáns, who are naturally lawless and turbulent, have more than once given trouble to it, and may even reckon on the sympathy of foreign Muhammadan countries, such as Afghanistan, Persia, Arabia, Turkistan, Turkey and Egypt. The Hindus can look for no help from without and are entirely at the mercy of Government. If Government readily accepts the reports of the local authorities, who are themselves the cause of all the sufferings of the Hindus, and may naturally be expected to be prejudiced against them, the latter must necessarily feel extremely disappointed and give way to despair. The existence of such feelings among a large portion of the community, especially in respect of religious matters, is fraught with serious consequences. Again, the Musalmáns, receiving no punishment for their offences and finding their innocent opponents punished, will be encouraged to commit more offences in future.

On the occasion of the late Bakr Id, the Musalmáns at several places were guilty of such proceedings as Hindus could not possibly tolerate.

10. The *Rahbar* (Moradabad), of the 24th September, states that at the last

The late religious riots and the Lieutenant-Governor of the North-Western Provinces.

Moharram festival on the estate of Dumraon, while the Musalmáns were carrying their *tazias* for burial, a piece of stone happened to come in their midst.

Suspecting this to be the work of some Hindu, the

enraged Musalmáns looked for him here and there. But not finding any Hindu on any road, they saw a Hindu *sadhu* or ascetic sleeping in a hut, and broke his head, battering it with *lathis*. This greatly incensed the Hindus, and they began to collect for punishing the Musalmáns for their cowardly assault on the innocent ascetic. The Musalmáns of the neighbourhood also gathered together, and a serious fracas between the two communities became imminent. But Rai Jai prakash Lal, the Dewan of the Dumraon estate, receiving intelligence of this, immediately went to the spot and pacified both parties, and thus averted a serious riot by his tact and good-will. But the Lieutenant-Governor of the North-Western Provinces was pleased to vilify even such a peace-loving Dewan, by calling him also a *fasadi* or fomenter of disturbances at a *darbár*. It curdles one's blood to hear of such treatment.

RAHBAR.
September 24th,
1893.

11. The same paper of the 30th September, complains that the cow-protection societies have been turned into engines of

Cow-protection societies and Sir Charles Crosthwaite.

oppression in Ballia, Gházipur and Azamgarh. As soon as a man is reported to be a member of any such society he is at once arrested and punished. The

Lieutenant-Governor's speeches are responsible for all this tyranny and oppression. It is a matter of astonishment that the ruler of a province should view such a state of things with satisfaction. The cow-protection societies and other Hindus are not disaffected towards Government, and no enlightened Government could be justified in tyrannizing over its loyal subjects under any false pretexts. A close inquiry would show that the societies in question do not yield the palm to any other Indian societies in their loyalty to Her Majesty. If the Lieutenant-Governor suppresses them, His Honor will soon have cause to regret his hasty action.

RAHBAR.
September 30th,
1893.

12. The *Anis-i-Hind* (Meerut), of the 30th September, publishes a communication headed by a verse which means "O English

Opposition of Government to the cow protection societies.

ladies, buy the blood of Hindus, which is now as cheap as *hiná* or *Lawsonia inermis*." The writer represents thousands of Hindus and hundreds of Musalmáns as

having been wounded in the late religious riots and as crying bitterly from pain, and is grieved to find the authorities labouring under the misapprehension that the cow-protection societies are responsible for the riots and oppressing the Hindus in consequence. The causes of the riots should be sought elsewhere. Some inhabitants of Bokhara are alleged to have come to this country as Russian spies and to be busy fomenting quarrels among the people secretly. According to another rumour, some Indian Musalmáns, on the occasion of the Bombay riots, called upon the King of Persia and appealed for aid. Again, 200 armed Abyssinians or negroes, who were apparently to take part in the riots, were arrested in a ship on their way to Bombay. It is earnestly to be desired that Her Majesty and the Viceroy will tell Sir Charles Crosthwaite to hold the balance evenly between the Hindus and Musalmáns.

ANIS-I-HIND.
September 20th,
1893.

13. The *Rahbar* (Moradabad), of the 24th September, states that the

The Lieutenant-Governor of the North-Western Provinces and the Gorakshini Sabhas.

Lieutenant-Governor of the North-Western Provinces has given orders to the Commissioner of the Benares Division, to the effect that not more than five persons should be permitted to assemble in any *Gorakshini*

Sabha, and that in case more than this number collect in any *sabha*, it should be caused to be dispersed by the police. Would such highhanded proceedings be tolerated in Her Majesty's dominions? His Honor is no doubt extremely wrathful at the Gorakshini Sabhas.

RAHBAR.
September 24th,
1893.

FITNAH.
October 1st, 1893.

14. The Fitnah (Gorakhpur), of the 1st October, republishes from the *Akhbár-i-Am* of Lahore, an article in which the latter, referring to Sir Charles Crosthwaite's Resolution on the Azamgarh riots, condemns it as utter nonsense; and observes that on the occasion of the Mahabáruni fair at

Akhbár-i-Am of Lahore and the Gov-
ernment Resolution regarding the Azam-
garh riots.

Hardwár, in Sir Auckland Colvin's time, the local officers were guilty of shameful proceedings for which they deserved to be publicly flogged and dismissed from the service. But on the contrary, Government praised them and declared that the agitation against the dispersion of the fair had been got up by a Pandit of Lahore, a Seth of Calcutta and a Swami. The late religious riots have been attributed by the authorities to the operations of the cow-protection societies. The fact is that many district officers are great drunkards and debauchees, and neglect their duties. When any serious disturbances occur, they try their best to vindicate their own action and lay all the blame at the doors of others. In conclusion, the *Akhbár-i-Am* recommends the appointment of a Royal Commission to inquire into the conduct of the officers in connection with the Mahabáruni fair and the causes of the religious riots.

RAHBAR.
September 24th, 1893.

Alleged location of a punitive police force in a peaceful pargana in Azamgarh.

15. The Rahbar (Moradabad), of the 24th September, says that during the late religious riots, Nizamabad, which is a very large pargana in the Azamgarh district, was kept altogether free from disturbance by the good sense and loyal endeavours of the zamíndárs, namely Lála Murar Singh, Babu Bijai Singh and Kazi Muhammad Jafar. But a force

of the punitive police has been quartered on this pargana, with others, all the same, and its cost is fastened on the three peaceful zamíndárs. Again, each of these zamíndárs will, like others, have to provide, under pain of heavy punishment, 20 maunds of grass for the use of the horses of the cavalry that are now marched about in the district (to strike fear into the hearts of the people). Thus no distinction evidently is to be made between a *disturbed* and a *peaceful* pargana. Does the Government intend to reduce the district of Azamgarh into an *Andher Nagri*, the land of iniquity?

RIAZ-UL-AKHBÁR.
October 1st, 1893.

Relations between the Hindus and Musalmáns of Machhlisahr, Jaunpur district.

16. A correspondent of the Riaz-ul-Akhbár (Gorakhpur), of the 1st October, states that on the 28th ultimo at Machhlisahr in Jaunpur district, a pillar of stone, very much resembling the phallic symbol, was found planted on the *chabutara* (platform) of the *alamas* (standards) of the Imambara; that (human) excrement was found in a mosque; that one Piagdat Sahu has prohibited fishing in the masonry pond; that shells are blown in those temples which are close to mosques, at evening prayers of the Muhammadans; that danger is apprehended at village Ghauspur, where a Muhammadan fair in honor of a saint is shortly to take place, on which occasion hundreds of cows are killed there.

17. The Rohilkhand Punch (Moradabad), of the 24th September, complains that the Hindus of Hasanpur, reckoning on the aid of the tásildár and the police officer, who are both their co-religionists, are greatly harassing the Musalmáns. On the occasion of the late Bakr Id the police officer

did not allow kine to be sacrificed in some parts of the town. A large number of Hindus assemble at the house of a Kayasth, situated at a short distance from the Muhammadan mosque, and blow the shell and ring the bell, to the great annoyance of the Musalmáns, at the offer of their prayers by the latter. Similarly religious recitations, accompanied with the blowing of the shell, are made near the houses of Akbar Khán and Rahim Khán.

RAHBAR.
September 24th,
1893.

A rumour of an intended forcible sale of the cows of the Gorakshini Sabhas at Shahabad in Behar.

18. The Rahbar (Moradabad), of the 24th September, states that a curious rumour is at present afloat, to the effect that all the cows belonging to the *Gorakshini Sabhas* at Shahabad in Behar have been ordered (by the authorities) to be forcibly sold off by auction, and that the Dnapore Commissariat authorities, wishing to buy the cows in question for the use of the soldiers, have inquired of the District Magistrate of Shahabad as to the date of

the proposed sale. Is the rumour founded on truth? (*The Gosewak*, Benares, of the 28th September, also refers to the above rumour on the authority of the *Bangvási* of Calcutta.)

19. The *Agra Punch*, of the 24th September, observes that the disturbances that have become so very frequent for some time past in this country, are due to the National Congress and the *Gorakshini Sabhas*. The Government had much better suppress all these associations by enactment, or at least impose some severe restrictions on them and place them under the surveillance of some extremely honest members of the detective police.

20. The *Rahbar* (Moradabad), of the 30th September, referring to the exclusion of natives by the Lieutenant-Governor of these provinces from his *levées*, observes that natives have no ground to complain at their exclusion. His Honor has full power to admit or exclude any class of people from his *levées*, but would His Honor kindly say whether the measure has anything to do with his Ballia speech?

21. The *Vigya Brindaban*, of the 13th August, received on 4th October, publishes a communication from a correspondent, who says that when Parliament assembled in March 1889, no reference was made to India in the speech from the throne, which was read by the then Lord Chancellor. On Sir John Gorst drawing attention to the omission, the Lord Chancellor replied that the omission was due to the circumstance that happiness and contentment prevailed in India, and thus added insult to injury. Englishmen, who have grown very rich at the expense of this country and lead most comfortable lives, might consider it happy and contented: as a matter of fact, it has been reduced to abject poverty; the people are groaning under their heavy burdens, and one-fourth of the population finds it difficult to keep the wolf from the door. The Lord Chancellor's reply was but an echo of the rose-coloured report prepared in Lord Dufferin's time on the condition of the people.

22. "A zamíndár" writing to the *Hindustáni* (Lucknow), of the 27th September, in commenting upon the revision of settlement of land now set on foot in Oudh, observes that these repeated revisions of settlement after every 30 years, though decidedly bringing some increased revenue to the Government Treasury, prevent the zamíndárs from reclaiming waste lands, because they are afraid that if they did it, the Government would at the revision of settlement impose revenue on the reclaimed land, and they would not be allowed to reap the full benefit of their labour and money. But the population of the country is rapidly increasing, and the export trade in the products of the land being carried on on so excessive a scale, it is very necessary that fresh lands should be brought under cultivation as much as possible. The cultivating classes are already steeped in poverty. They lead a most miserable life. They do not even get a hearty meal once a day. They get no clothes to warm themselves with in winter, and make shift to protect themselves from cold by sleeping on and covering themselves with straw at night. Even this straw they are made to part with during the winter tours of officers, and they are left warming themselves, as it were, with the deep-drawn, hot sighs over their miserable lot. Under the circumstances, the Government ought not to have permitted the resettlement of lands in Oudh, without having first made a thorough inquiry into the condition of the tenantry, with a view to ascertain whether they could or could not bear an enhancement of rent. It is 30 years since the Secretary of State for India sent out a despatch to the Government of India recommending the extension of the system of the permanent settlement of land where it did not already obtain. The president of the commission appointed in 1861 on the subject, advised the permanent settlement in most clear terms, and men like Lord Canning, Sir George Edmonstone, the Hon'ble Sir Edmund Drummond and others supported him. It is high time that the land were permanently settled all over the country. It would not only ameliorate the condition of the cultivating people, but

The late disturbances and the National Congress and the Gorakshini Sabhas.

Exclusion of natives from the Lieutenant Governor's levées.

Speech from the throne in 1889 and India.

Suggested extension of the system of permanent settlement of land to all parts of India.

AGRA PUNCH.
September 24th,
1893.

RAHBAR.
September 30th,
1893.

VIGYA BRINDABAN
August 13th, 1893.

HINDUSTÁNI.
September 27th,
1893.

its beneficent effects would be felt by the general public. It would make all classes of Her Majesty's Indian subjects prosperous and happy, and increase trade and the general wealth of the country.

ARYA DARPAN.
September, 1893.

Alleged unsatisfactory condition of India.

sleep. Their houses have been plundered by robbers and their country is being drained of all its wealth. A complete change has come over the world, and it is high time that they should be up and doing. Nations which were once far behind them in progress and wealth have quite outstripped them.

23. The *Arya Darpan* (Sháhjahánpur), for September, publishes an article, headed "The Lamentable Condition of India," in verse, in which the writer asks his countrymen to rise from their beds, telling them that they have lost all their former prosperity and greatness during their prolonged

HINDUSTÁNI.
September 27th,
1893.

The water-works and drainage-works at Benares, and their heavy cost.

interest on the capital borrowed, and the sinking fund amount to Rs. 3,21,000. The ordinary annual income of the Municipal Board is about Rs. 2,00,000. Out of this sum the Board has devised a plan to save Rs. 94,000 to meet the new expenditure. Such a large saving can only be supposed to be effected by reducing the expenditure on the repairs of roads, lanes, &c., and thereby allowing them to fall into as disgraceful a condition as those of Lucknow have been. The octroi has been increased, and it will yield an additional sum of Rs. 60,000 a year. An equal amount is expected to be realized from the assessment of the water-rate on the rental values of the houses. This tax is levied with great severity. There were more than 5,000 appeals against the assessment in the course of the first year, 75 per cent. of which were rejected. A drainage tax has also been imposed on the people, and it is estimated to bring in an income of Rs. 25,000. These taxes upon taxes have spread much discontent among the people, and the District Magistrate had to issue 2,000 warrants for their realization last year. The police were authorized to collect the taxes by the sale of the defaulters' property, so one can readily imagine with what oppression and tyranny they must have realized the money. All these taxes, however, do not bring in the required extra expenditure of Rs. 3,21,000, and the District Magistrate has hit upon the plan of imposing a tax of four annas on every visitor to Benares, the tax to be levied by the Railway authorities; two annas on arrival at, and two annas on departure from, the Benares station. This tax it is estimated will yield Rs. 80,000. The *Pioneer* supports this tax on visitors, rather pilgrims, to Benares : arguing that as it is well-to-do men who generally make pilgrimages, there is no reason why they should not be made to pay the tax. With similar argument the rich men of Benares might be called upon to deliver all their riches to the Municipal Board because they and their ancestors had acquired wealth in Benares, and water-bearers and scavengers might be employed to extort the money from them just as they could. This tax is decidedly an interference with the religion of the Hindus. Even a poor Hindu, firm in his religious faith, tries to scrape together a rupee or so with great hardship and labour, and when he has succeeded in doing so, would go on pilgrimage to Benares. Such men will certainly be interfered with and prevented from making a religious journey to Benares if the proposed tax is imposed. The Government is, however, *all-powerful*; and as the District Magistrate of Benares is in such straits that it is necessary to sympathize with and help him, it is quite possible that the Government may sanction it. The Lodging-house Act is also soon to be extended to Benares, and a tax that will be levied on the Brahmans, &c., who give lodgings to pilgrims, will yield Rs. 5,000. All these taxes taken together are estimated to exactly come up to the extra amount required. But it is difficult to realize the entire estimated amount, so some other source of income must be tapped for ; and the editor fully concurs with the *Pioneer* in proposing that wealthy Hindus living in other parts of India ought to help the Municipal Board of Benares in improving the sanitation of that town. A few of the big Hindus—raíses and zamíndárs—can easily make a gift of the entire sum required, and thereby save the poor residents of Benares from burdensome taxations for life. But this was possible only if Sir Auckland could have the good sense

of asking them for it in a civil and not a contemptuous mood. The Government is, however, the biggest zamindár and mahajan in the country ; and why should it not make some further contribution to the Benares sanitary projects ? One might retort—Where could the Government get so much money from, and how could it go on making contributions to every municipality ? But it would not be unreasonable for a Government, that has been lavish enough to undertake to give 25 lakhs of rupees a year to the Civilians of the North-Western Provinces and Oudh alone (as exchange compensation) to be asked to help the municipality out of its present difficulties by a comparatively small contribution, so that the town, far from growing more populous by the new sanitary measures, be not utterly ruined by heavy taxes.

25. A Rae Bareli correspondent of the *Azad* (Lucknow), of the 29th September, adverturing to the Tiloi estate, which is under the management of the Court of Wards, complains that the

Tiloi estate, Rae Bareli district.

Azad.
September 29th,
1893.

Ráni is a mere puppet in the hands of some greedy and selfish persons in her service, who are depriving her of the large accumulated treasures of the estate which are in her possession and have created ill-feeling between her and her son, the young Rája. The Deputy Commissioner should lose no time in turning these people out of the estate. The manager of the Court of Wards in the Rae Bareli district is a well-bred and honest man, but the management of the Tiloi estate is far from satisfactory. The services of sarbarahkars, who are inexperienced men, but draw comparatively large salaries, might be dispensed with and the number of ziladárs increased.

26. The *Hindustán* (Kálakánkar), of the 3rd October, adverturing to Lord Lansdowne's speech at the United Service Club, Simla, says that the administration of this country is really becoming more and more difficult every day, as

observed by his Lordship. As natives make progress in English education, they agitate for the grant of new privileges to which they are entitled. In the course of his comments on the exchange compensation his Lordship justly remarked that he had not only to attend to the claims of the officers as head of the Indian services, but also to look as Her Majesty's representative to the interest of the people at whose expense those claims have to be met. Lord Lansdowne's administration has not been less successful than that of his predecessor, Lord Dufferin, and has been marked by firmness and sagacity.

HINDUSTÁN.
October 3rd, 1893.

27. The *Hindustáni* (Lucknow), of the 27th September, commenting upon the communication published in the *Aligarh Institute Gazette*, in which Háji Muhammad Ismail Khan applied objectionable terms to Hindus in deprecating the extension of the elective system to the Indian Legislative Councils,

Háji Muhammad Ismail Khan of Aligarh and the membership of the North-Western Provinces Legislative Council.

and the proposal of simultaneous Civil Service examinations in England and India (*vide* paragraph 7, page 366, Selections from Vernacular Newspapers, 1893), observes that when the delegates (of the District Boards of the Lucknow group) lately assembled at the town to elect a member for the Local Legislative Council, the Háji himself was a candidate for the post. He went about seeking the votes of the Hindu delegates, trying to win them over by declaring that he was such a peace-loving man that he would not permit the slaughter of cows in his estate. Having made such professions when he wanted a membership of the Legislative Council, he now changes front in the *Aligarh Gazette*, condemning the elective system by pointing to the late religious disputes as proof of the unsuitability of the system to India, and calling educated Hindus as bigoted, dishonest, and ungrateful. Now a serious mistake would have been committed if the Háji, who makes no scruples to use hard terms in respect of Hindus without any cause for provocation, had been returned to the Legislative Council. The editor has not the least bias against the election of a Musalmán member ; and whenever there was a really qualified candidate of that denomination for the post, he urged his cause as much as he could. The Allahabad group municipalities are now to elect a member for the Council, and the editor would be glad if a really capable and independent Musalmán were forthcoming for the seat. But the gentleman must be one who does not think himself to be the only honest man in the world (like the Háji), but can conceive the possibility of others being equally honest, can do without calling others names, is a lover of his country, and is ready to serve her in all manner of ways.

HINDUSTÁNI.
September 27th,
1893.

NAJM-UL-AKHBAR.
September 28th,
1893.

28. The *Najm-ul-Akhbar* (Etawah), of the 28th September, observes that

Purposed return of a Musalmán by the Allahabad group of municipalities for a membership of the North-Western Provinces Legislative Council.

neither to be expected before, nor is it to be expected now, nor can it be expected for the future so long as the system of election obtained.

Anis-i-Hind.
September 30th,
1893.

Case of Mr. Radicè, late Assistant Settlement Officer, Orissa.

29. The *Anis-i-Hind* (Meerut), of the 30th September, in commenting upon the case of Mr. Radicè, late Assistant Settlement Officer, Orissa, observes that considering the undue lenience with which European offenders are generally dealt with and the indifference with which the Settlement

Officer and the Commissioner viewed Mr. Radicè's high-handed proceedings, the punishment inflicted on him by the Lieutenant-Governor of Bengal reflects credit on His Honor's impartiality. The punishment, though not adequate, will serve as a warning to hot-headed officers, and make them think twice before misbehaving in that way. Had Mr. Radicè been a native, Government would have unquestionably dismissed him and might have even relegated him to the jail. In fact the Settlement Officer himself, who did not care even to enquire into Mr. Radicè's misconduct, would have strained every nerve to bring him to justice in case he were a native.

HINDI PRÁDIP.
September 30th,
1893.

Grant of exchange compensation allowances.

30. The *Hindi Prádip* (Allahabad), for June, received on 30th September, observes that since the abolition of the cotton import duties the Government of India has found it difficult to make both ends meet, and has had to borrow almost every year, and that the opium revenue, which amounts

to several crores of rupees, is now threatened. In spite of the present unsatisfactory condition of the treasury the Government has sanctioned exchange compensation allowances, amounting to a crore of rupees a year, to its European servants. No other Government on the face of the earth pays its servants so liberally as does the Government of India its European servants. Important administrative reforms like the separation of Judicial and Executive functions are not introduced for want of funds, while the Government is so ready to show liberality to the European officers. Some years ago many Royal Engineers were induced to retire by the grant of liberal bonuses to remove the block of promotion. But since then more than the required number of Engineers have been imported from England, and again there is dissatisfaction in the Public Works Department at slow promotion.

ALMORA AKHBAR.
September 25th,
1893.

Draft rules framed by the Lieutenant-Governor under section 6, Act XIV of 1874 for the Kumaun Division.

31. The *Almora Akhbár*, of the 25th September, referring to the draft rules framed by the Lieutenant-Governor of these Provinces under section 6 of Act XIV of 1874 (the Scheduled Districts Act) and published in the Allahabad official Gazette of 12th August last, expresses surprise that

Government should be unwilling to comply even with those requests of the people which would involve no additional expenditure. Although the inhabitants of the Kumaun Division are liable to pay the Court fee at the same rates as those of other places, they are debarred from the privilege of appealing to the Allahabad High Court. They protested against the increase of police expenditure in vain. Formerly the officers heard civil suits only at their headquarters, as in the plains; but for the last five or six years they have been also taking up such suits in camp. The innovation is a source of a great deal of unnecessary trouble and expense to the people and ought to be put a stop to. Journeying in the hills is far more difficult than in the plains, and this is the reason why the rate of travelling allowance fixed for officers in the hills is Rs. 7-8-0 a day against Rs. 5 in the plains. The Tahsildars might be empowered to hear civil suits not exceeding Rs. 100 in value; the Treasury Officers, who should be relieved of Criminal and Revenue work, those exceeding Rs. 100 and upwards up to Rs. 1,000; Assistant Commissioners those exceeding Rs. 1,000, but not exceeding Rs. 5,000; and the Deputy Commissioners those for larger sums. There can be no material improvement in the

administration of civil justice until it is placed under the control of the High Court. As regards Revenue matters, the people, far from receiving any new privileges, will even be deprived of the right of appeal to the Board of Revenue by the new rules. The village papers do not remain with the patwáris, waste lands are granted to outsiders, the mutation of names is effected through patwáris, and there is no fixed procedure for the appointment of málguzárs. These and other objectionable practices cause much inconvenience to the agricultural classes.

32. A correspondent of the Riáz-ul-Akhbár (Gorakhpur), of the 1st October, states that while in the North-Western Provinces there is only one Sub-Registrar attached to every tahsil, in Oudh almost every pargana has a separate Sub-Registrar. The result of this arrangement is that though the Sub-Registrars in Oudh, who are not given any fixed salary, are allowed 50 per cent. on the registration fees realized by them, their average income hardly exceeds Rs. 25 a month, while that of their brother Sub-Registrars in the North-Western Provinces comes up to as much as Rs. 70 or Rs. 80 a month including their fixed salary Rs. 30 a month and allowance of 15 per cent. on the registration fees. Why should not the Registration Department in Oudh be assimilated to that in the North-Western Provinces, both the Provinces being under the same Government and head of the Department, so that the remuneration of the Registrars in both the Provinces be equalized? Due care is also not taken in the selection of men for the Sub-Registrar's post. There is no objection to the appointment of Government pensioners to the post. But such men should not be indiscriminately given the appointment: some of them are found too old to adequately discharge the duties of the post. Only honest men who have retired from respectable posts and are still physically fit for work should be appointed as Sub-Registrars. Some men of good education and respectable parentage have also been appointed direct to the post. But no prospects of promotion seem to have been opened out to them. They are young men, and some avenue for their advancement must be provided for. Just as the Government has empowered the Inspector-General of Police and other heads of Departments to recommend their distinguished subordinates for Deputy Collectorships, so it might permit the Inspector-General of Registration to recommend for Tahsildárs such of his young Sub-Registrars as have discharged their duties with honesty and ability. This will give zeal and activity to Sub-Registrars as well as induce men of good education to offer themselves as candidates for the Sub-Registrar's post.

33. The Tohfa-i-Qádirí (Ballia), of the 24th September, states that at last the Munsif of Sahaswán in the Budaun district has gone on leave. Had he taken leave earlier, he would have avoided all the difficulties. He is guilty of

Munsif of Sahaswán, Budaun district.
some very objectionable proceedings. When enmity arose between him and the police, he engaged some bad characters who were ordered by the Magistrate to give security for good behaviour under section 107 of the Criminal Procedure Code at the instance of the police. Again the Munsif's chaprási and another servant committed an assault on one Ramzani, and were charged with offences under sections 325, 160, and 323 of the Penal Code. They expressly declared that the assault had been committed at the instigation of the Munsif, who is consequently liable to prosecution under sections 150 and 109. It is difficult to understand why Government has taken no notice of his misconduct. Moreover, it is believed that he ceased to do any work some days before availing himself of his leave. The Tahsildár, who is his intimate friend, has been annoyed at his men being required to give security. As the Tahsildár exercises magisterial powers, he had better be transferred from Sahaswán, otherwise he may harass the police and private persons who were enemies to the Munsif.

34. Gorakhpur, of the 25th September, in referring to the successful exposure which two American ladies made in England of the continuance of the regulation of vice by the State in the Indian Cantonments in spite of the Resolution of the House of Commons passed in 1888 condemning the system, and of the (subsequent) repeal of the Contagious Diseases Acts, most heartily thanks the philanthropic ladies for the pains and trouble they took

Two American ladies and brothels in Indian Cantonments.

RIÁZ-UL-AKHBAR.
October 1st, 1893.

TOHFA-I-QÁDIRÍ.
September 24th,
1893.

GORAHPUR.
September 25th,
1893.

on behalf of their Indian sisters. These generous-minded ladies succeeded in getting a Committee appointed in England to enquire into the truth of the accounts they gave of the nasty system on the strength of their own personal inquiries. The Committee find the charges brought by them against the Indian authorities to be substantially correct; and Lord Roberts, who was mainly responsible for the filthy and disgraceful practice of medical examination of native women kept in the Indian Cantonments for the carnal gratification of the British soldiers, has hastened to apologize to the ladies for the denial of their charges he had first made. All honor is due to the American ladies who undertook so long a journey to India, and having made personal inquiries into the shameful practice have done all they could to deliver a class of Indian women from a lifelong career of sin and demoralization.

NAJM-UL-AKHBÁR.
September 30th,
1893.

35. The *Najm-ul-Akhbár* (Etawah), of the 30th September, publishes a vernacular translation of the correspondence between the Chief Secretary to the Government of the North-Western Provinces and Oudh and the editor of the Allahabad

Morning Post, and observes that the spread of false and mischievous rumours like those published by the *Morning Post* is open to serious objection. The correspondents or the editor of that newspaper should be prosecuted and punished in order to deter others from giving publicity to such seditious rumours.

HINDUSTÁN.
September 28th,
1893.

Passengers' tax, Benares.

36. A correspondent of the *Hindustán* (Kálakánkar), of the 28th September, represents taxation as a powerful demon boasting of its strength and exulting at the present favourable times, which enable it to reign supreme in the land. It threatens to suck the lifeblood of the people and

reduce them to mere skeletons in course of time. They will be called upon by it before long to discontinue repeating the name of Shri Ram Chandra or any other god, and to worship it instead. The native newspapers are always ready to denounce it, but in vain. It has lately begun to levy black-mail from every pilgrim to Benares; but the god Shiva and his followers do not interfere with it.

TOHFA-I-QÁDIRI.
September 24th,
1893.

Rámlila in Ballia.

37. The *Tohfa-i-Qádiri* (Ballia), of the 24th September, adverting to the near approach of the Dasehra, observes that although there is no reason to apprehend any outbreaks on the occasion, it would be well to take some precautions, especially as thousands of ignorant villagers assemble

at the Rámlila celebrations. The Magistrate should either send additional police guards to the towns where the Rámlila is held, or persuade Rae Jaiprakash Lal, C.I.E., who possesses great influence over the Hindus of the Ballia district, to arrange for the maintenance of peace on the occasion.

COLONEL.
October 1st, 1893.

Englishmen and India.

38. The *Colonel* (Moradabad), of the 1st October, represents some ponies with the heads of Europeans, marked "European ponies," as grazing in a field of corn, marked "India;" and a cat and a rat as watching them from a distance.

HÁLAT-I-HÍND.
September 30th,
1893.

Petition-writers at Allahabad.

39. The *Hálat-i-Hind* (Allahabad), of the 30th September, regrets to notice that the District Magistrate has not yet made any arrangements about the petition-writers at Allahabad, though he once had a list of them prepared by the Court Inspector. Lately a petition-writer, who usually sits in the Dharmshála, representing himself to be a Pleader, took Rs. 2 from a man, and afterwards refunded Re. 1-8-0 with difficulty.

III.—EDUCATION.

HINDI PRÁDIP.
June 1893.

Alleged heavy cost of education at Allahabad.

40. The *Hindi Prádip* (Allahabad), for June, received on 30th September, complains that the authorities have made both college and school education at Allahabad unusually expensive, apparently with the object of checking education, as it creates high aspirations and promotes self-respect. The fee in the Muir Central College is higher than in any other college

in these Provinces. The students of the Entrance or Matriculation class in the Allahabad High School have to pay a monthly fee of Rs. 3-8-0, such a high fee not being levied in any other high school, even in the richer and more advanced province of Bengal. Two annas more a month have to be paid by every student to meet the pay of the pankha-coolies and the expenses of the Cricket Club. Moreover, fines are freely inflicted and schoolbooks changed too frequently and supplied at high prices. The result is that men having small incomes cannot possibly give education to their sons. The illiberal policy lately pursued by Government in the matter of education does not become it, especially as it has itself created a strong love for education among the people. Mr. White, the late Director, is chiefly responsible for the heavy cost of education at Allahabad. It may be hoped Sir Charles Crosthwaite, who is reputed to be a just and sympathetic ruler and Mr. Nesfield, the present Director, will reduce the cost and place education within the reach of the people. The native nobility spend a great deal of money in other forms of charity, but take little interest in the advancement of learning, otherwise the people would not so entirely depend on Government for the education of their children.

IV.—RAILWAYS.

41. *Gorakhpur*, of the 25th September, says that if the rates of telegrams were

Suggested reduction in the rates of telegrams and the third class fares on railways in India.

fares on the various railway lines might be reduced with advantage both to the people and the Government.

42. The *Mufid-i-Am* (Agra), of the 1st October, regrets to notice that although the Indian Railway Companies derive a large portion of their incomes from the third class passengers, they do not pay due attention to their needs. The privies intended for the use of native

passengers at railway stations are not constructed with any regard to secrecy and ought to be provided with screens ; and there should be urinals in the intermediate and third class carriages.

ALLAHABAD :
The 9th October 1893.

PRIYA DAS, M.A.,

} Govt. Reporter on the Vernacular Press of Upper India.

GORAKHPUR.
September 25th,
1893.

MUFID-I-AM.
October 1st, 1893.

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new entries of it to other cities. The government of Mexico will do the same.

